

# THE COLUMBIAN FOUNTAIN.

TUESDAY MORNING, NOV. 18, 1845.

## TO DEALERS.

Now we come to continue our chat with you, as promised in our last. In our third number, we put several questions to you, to which we should have been pleased you would have given us your response. When we put you those queries, we introduced several facts as self-evident. We then stated that there were others equally self-evident, and we put them to you in the form of queries. We now place them before you in the form of assertion, which we think you would be compelled to do if you answer them honestly.

1. No man will ever become a drunkard without using intoxicating drinks.

2. All men cannot use intoxicating drinks, and not become drunkards, or, to be a little more explicit, while some may, all cannot.

3. No one has ever yet become a drunkard without first becoming a moderate drinker.

4. All moderate drinkers, if they continue to use intoxicating drinks, cannot have assurance that they will not become drunkards.

5. Total abstinence from all intoxicating drinks, as a beverage, is a perfectly sure and safe course.

6. If this course was adopted by the whole community, the general health would not be impaired.

7. The whole community would be more likely to discharge all the obligations resting upon them in the various relations they sustain each to the other, and the condition of all would be improved. Now that we have answered for you, as we presume you must have done had you answered at all—we say, that when these facts are brought before the mind, and you are made to feel that you are accountable, and will most certainly have to render an account for the part you act as a moral agent—when the subject comes before you in this form, and you remember that reason, as well as revelation, intends clearly that you should labor constantly to lessen misery and increase human happiness—in view of all the misery and disasters brought about through the influence of the article in which you trade,—in view of all the comforts which are lost—miseries pertaining to the present and future state—comforts in time and eternity—how can you answer it at the bar of your own conscience, now?—how will you be able to answer at the eternal bar? This is *close work*; but, dear friends, it is a labor of love. We wish you to do right, and then we know you will be happy. It is your good we seek—it is the good of our fellow men. Bear with us—we love you too much to hurt you, and if we even pain you, we have no pleasure in doing so. It is your profit we desire. If you believe us sincere in these expressions of kindness, you will bear with us. If we do wrong, please put us right.

In our next visit to you, on this subject, unless we hear from you before we visit your trade again, we shall indulge ourselves in noticing some of the apologies you make. Ah yes, this is our hope of you—that you have, as you think, an apology. When we show, as we believe we will, that you have no good apology, you will then meet us with "Hail Columbia," at the Cold water Fountain, and rejoice that our Fountain has been opened in the great metropolis of a great people. Till then, we will labor for your good.

## TO THE LADIES.

When we were about to commence the publication of the "Columbian Fountain," and before we had put our hand to the plough, our minds were much engaged with the reflection, that we were about to engage in a business which, more than almost any other, is attended with disproportionate expense. We were about commencing the publication of a Temperance paper, where a few months since, a weekly paper of the same character, and a daily newspaper, both commenced under flattering auspices, had, after enjoying a brief existence, been abandoned as unproductive and unprofitable. But, this circumstance, so far from operating against our project, hastened the accomplishment of it. We looked around, and our convictions of the necessity of such a paper as the present one became stronger. We were encouraged to proceed, and one among the most encouraging views which you would exert in our favor. In proportion as the Temperance cause advances—as its benign influences are extended—as the field of its operations becomes enlarged, and as mankind become converts to its doctrines, in the same proportion are your sufferings diminished, your comforts increased, and your present and future happiness enhanced and secured.

You have been, are, and will continue to be, as long as intemperance exists, the greatest sufferers from its effects. Its malign influence has followed you, step by step, from the palace to the hovel—from the wretched abode of poverty and woe, to the grave—even there its influence has not left you—but pursues the widow and her helpless children through years of bitter struggling with a heartless, callous world.

The reflection, that while we are endeavoring, by reason and argument, to convince man of the terrible consequences resulting from the manufacture of, traffic in, and use of as a beverage, alcoholic liquors,—we are, at the same time, (as far as we are successful,) promoting your interest, and securing your happiness, is to us most consoling, and animates us to redoubled efforts to bring to a triumphant issue a cause tending to so noble, so generous, so glorious an event.

Ladies, would you avoid long years of hopeless, ceaseless suffering—cherish the cause of Temperance. Aid us to dispel the prejudices of some, and to overcome the stubbornness of others—to convince the manufacturer and the dealer that it would be better for them to forsake their business—to forego their profits, and to engage in some occupation upon which they can conscientiously ask the blessing of the Almighty, than to persist in a calling fraught with so much misery to your fathers, brothers, husbands and sons.

Give us your influence. We have no sordid motive—we are actuated by no selfish desires—we act from principle. The profits accruing from our publication go to erect a Temperance Hall—where we hope, ere long, to meet you, encouraging by your presence, and assisting by your influence and example, your brothers, your fathers, and your husbands, to persevere in the good work, until universal Temperance shall prevail, and the glad shout of victory ascend to heaven—for that man has obtained the greatest of all victories—the victory over himself.

TEMPERANCE.—Again we call the attention of the public to the fact that a public meeting of Association No. 2, United Brothers of Temperance, will be held at the Baptist Church, near the Navy Yard, on the evening of Thursday, the 10th inst., at half past 6 o'clock. The meeting will be addressed by the Rev. Mr. Hendrickson, of Baltimore, the Rev. Mr. Ege, Mr. James Little, and Dr. Joseph Walsh.

We invite the members of kindred associations, and the public generally; and we hope that they will come and cheer us by their presence. Remember that to induce men to abandon the use of intoxicating liquor, is the grand object of our public meetings—is the desideratum.

Correspondence of the Columbian Fountain.

ALEXANDRIA, NOV. 17, 1845.

The progress of Temperance here is encouraging. On Friday evening last the Sons and United Brothers of Temperance, (the former with banner and music,) attended a public meeting in the Lyceum Hall, where (together with a large auditory of ladies and gentlemen) they were delighted, amused and instructed, by the brilliant oratory of Dr. Thomas Schneibly, of Hagerstown, and the powerful argumentative reasoning of brother Howard Meeks, of Baltimore. Such was the interest excited by Dr. S.'s thrilling narrative, and so marked was the attention of the audience during his correct description of the drunkards career, from the first advance towards crime, at a fashionable dinner party, to the last awful scene of murder and suicide, that the very falling of a pin might have been heard throughout the spacious hall.

Dr. S., Mr. M., and the Rev. Mr. Matchett, of your city, will address the members of Harmony division at the same place, to-morrow evening.

On Sunday afternoon, at 2 o'clock, the members of the District Assembly of the United Brothers of Temperance, accompanied by a delegation from Associations 1, 2 and 3, arrived from Washington in the steamer Phoenix, and were escorted by Association No. 4, and by a number of the Sons of Temperance, (without regalia,) to the Market Square, where, after a fine song from the Washington choir, brother Robert M. Lamour, president of No. 4, introduced to the audience brother Joseph Whipple, of No. 1, who entertained them for about half an hour in an humorous and entertaining description of the private proceedings of the order—at the conclusion of which another ode was sung, and brother Jas. B. B. Wilson, of No. 3, although entirely unprepared, delivered a most fervid and soul-stirring address.

The pledge having been circulated, brother Joseph Walsh, of No. 3, was introduced, and during the recital of his experience, which occupied nearly an hour, the audience were alternately made to shudder at the precipice of ruin from which he had

escaped, and to admire the resolution to rise superior to adversity which had animated him in every epoch of his eventful career.

At the conclusion of brother Walsh's address, (the day being far advanced,) the audience dispersed, highly gratified by the proceedings of the afternoon. L.

## TO CORRESPONDENTS.

"Hanthus," "Old Jacob," and "C," shall shortly appear. We have several communications on hand, which we have not yet had time to examine.

"Howard" is welcome. "Dew Drops," by Mrs. Felicia Wilson, will appear on Thursday.

Contributions from the Highlands—"J. T. W." We shall be pleased to hear from him frequently.

ALEXANDRIA.—John Jefferson, is our agent, duly authorized to receive subscriptions, collect moneys, and transact all business pertaining to this office, in Alexandria. He may be found at his residence, King st. near Union.

For the Columbian Fountain.

DIALOGUE.—BETWEEN A TEETOTALLER AND HIS FRIEND, WHO IS NOT A TEETOTALLER.

So you have joined the Temperance Society, and henceforth, I must take my rambles alone, for I know you too well to suppose that, having once entered into the compact, you will forfeit your word, or retract your promise to abstain from alcoholic drinks. Does your pledge prohibit the use of various liquors only, or do you go the whole figure, and eschew wine, cider, beer, ale, and all fermented liquors?

C. The pledge I have subscribed to, prescribes abstinence from *all* that can intoxicate; you know very well John, how utterly useless would be the effect and influence of a pledge which proscribed the use of ardent spirits only. We both have tried, and I am sure that you are satisfied, as well as myself, of the inutility of abstaining from brandy, whilst porter, ale, and cider are allowed to take its place; you have not forgotten our own resolution to that effect, we faithfully abstained from brandy, and got as drunk as did ever old Bacchus himself, on ale—bah! the very thought of it makes me sick. I did think that night, John, that my head would burst; and visions of hoops and bandages, flitted through my mind, peck and half bushel measures, confusedly huddled together, were presented to my distempered imagination, as sovereign remedies against such a catastrophe, and I eventually awakened to discover that the bandage around my temples was composed of no harsher material than a tightly drawn silk handkerchief. You may smile, but if your situation was more pleasant than my own, it was not because your legs were stouter—for I have a confused recollection of seeing a particular friend of mine occupying the whole side walk, and pitching forward by fits and starts like a ship in a head wind, and of hearing him relate next morning, that he found himself at the Schuylkill, when his destination was Kensington, on the Delaware—yet we drank only ale. Pshaw—your own good sense, your own experience proves to you the futility of a partial abstinence. There is safety only on the teetotal plan.

J. I believe you are right as to the teetotal pledge; yet I cannot endure the thought of binding myself by a public promise to abstain from any thing, which I consider I have resolution enough to accomplish without any such ceremony. It is a sort of surrender of one's liberty, a public confession of one's own imbecility of mind, an admission that he is unable to conquer his appetite, that he has no confidence in himself, in short, it is subscribing to his own infirmity. I can abstain and you know it, if I choose, and so long as this is the case, I shall be my own master, in this as in every other respect.

C. "You can abstain, and I know it." I know no such thing, and I think I can show you, that you cannot abstain; and that your only safety lies in embracing teetotalism. As to your boasted resolution—that will amount to about as much as my own. Have we not jointly resolved and re-resolved, not to drink any more. Immaculate resolution! which lasted from Monday morning until Saturday night; and then what a glorious jollification we had; we treated resolution several times before we got home, kept it up all the next day, and repeated on Monday at leisure. This was the case time and again, and will continue to be the case, with all who trust to resolution. This you know to be the fact in your own case; so I shall let that pass, and consider the surrender of liberty, to which you have alluded. What is the liberty you surrender? The precious liberty of getting drunk, the privilege of spending your money to sustain a rum-palace, the privilege of making a beast of yourself—and of showing off your infirmity in

broad day, no need of subscribing to it; whole streets may witness the infirmity of which you are so conscious, that you fear to be suspected, should you put your name to the Temperance pledge. Vain suspicion! Your sin has found you out. The mark of the beast is upon your brow—your blushing nose attests it; don't subscribe to your infirmity John. The document which bears evidence of its truth upon its face, it is unnecessary to subscribe. But I deny, that in signing a pledge of total abstinence, you acknowledge any infirmity, or surrender any liberty; on the contrary, by so doing, you proclaim to the world, that you can withstand the tempter, that you are not infirm of purpose; you prove that you have resolution, that your appetite is under your control, and that you will to do so, is all that is necessary to accomplish the end. It by no means follows, that because a man puts his name to the pledge he has been a drunkard. Thousands have subscribed the pledge who never drank ardent spirits in any shape. They did not conceive they were consigning themselves to infamy, although their names were registered among a host of drunkards, whose signatures proclaimed their future freedom, and exonerated them from the disgrace of the past. The total abstinence pledge is a declaration of moral independence—all, whose signatures are appended thereto are upon equal terms. All who wish to share the advantages of this declaration of rights, are, in duty bound to support, by their influence and example, the truth of the principles which govern them, and to assist in making this truth manifest to all mankind; that all may have an opportunity of participating therein, to the end, that the principle may become universal. The drunkard who has resolution to abstain from drink, will hasten to enrol his name upon this instrument; the moderate drinker will follow his example; for though he never intends to become a drunkard, yet drinking moderately is not the way to insure his never becoming so; he has just heard the drunkard's confession; he was once a moderate drinker, and had no more idea of sinking into a drunkard than the former—yet he did become a

drunkard;—and he who has never been contaminated by the taste of alcohol, will join the cold water army, to the end that he may remain pure and undefiled. The miserable, wretched outcast, the drunkard who has not the moral courage to abstain, does well to refrain from signing away his liberty—for he would indeed, acknowledge his infirmity, and make public confession of his infamy. Poor man! he is digging his own grave—soon he will fill it—his companions in misery will follow him; and then, hurrah for universal freedom.

For the Columbian Fountain.

ASSOCIATIONS.—SONS OF TEMPERANCE, ODD FELLOWS.

An association may be defined a society formed of a number of individuals acting under common rules and an elective government, for the accomplishment of some definite object.

The value of a combination of means and wills is plain and undeniable; firstly, in cases where the object pursued is pecuniary advantage. Undertakings, which it would be impossible for individuals to embark in, either from the actual outlay required, or the great amount of pecuniary responsibility imposed, are every day carried into effect with success and profit by companies. Secondly, in cases where the object is to raise, and direct the disposal of a large amount of funds, with a view to the accomplishment of certain ends. Such are associations for the purposes of education, for the distribution of bibles, charitable institutions, &c.

It is impossible to deny the power of political Associations, and it cannot be wondered at that they are regarded favorably by the State in such countries as America, where the principle of democratic Associations pervades everything; with distrust by aristocratic governments, in which the power of a ruling class is exposed to danger from their attacks; and altogether suppressed, as far as possible, under arbitrary governments. One of the most powerful political Associations that ever existed in England, was the famous Catholic Association, formed in May, 1823, and dissolved in March, 1829, when its great object, the passing of the Catholic Relief Bill, was attained.

Of associations having moral, instead of political objects, perhaps the Independent Order of Odd Fellows, and the Society of the Sons of Temperance, afford the best examples.

The Society of the Sons of Temperance is, comparatively, in its infancy, yet the plant seems to have taken deep root, and bids fair to extend its branches far and wide. It already numbers upwards of fifty divisions, with several thousand members.

The members of the Order pledge their faith, that they will not make, buy, sell, or

use, as a beverage, any spirituous, or malt liquors, wine or cider.

The object of the Society is mainly, if not exclusively, of a beneficial character. In cases of sickness or disability, the weekly benefits are three and four dollars. In cases of death, the sum of thirty dollars is appropriated to defray the funeral expenses. In case of the death of the wife of a member, he shall be entitled to the sum of fifteen dollars, for the purpose of assisting in the funeral expenses.

The Society keeps a watchful eye over the morals of its members. If any member be convicted of felony, fraud or any other disgraceful crime, or if he follow any wicked, or notorious practice, or use any unlawful means in procuring a livelihood, if proof be made thereof, he shall be expelled. Any member who shall, in the division, make use of any profane or indecent language, or refuse to obey the presiding officer, when called to order, or use any disrespectful expressions towards the officers or members, shall be subject to pay a fine.

The following invocation is copied from the constitution of one of the divisions in this city:

Great Patriarch above,  
Spirit of Truth and Love,  
Whom all adore,  
Let peace our steps attend,  
Prove each a faithful friend,  
And may this cause extend  
From shore to shore.

Mankind generally condemn what they do not understand, and, either through prejudice or ignorance, neglect to pay that attention to its principles which it necessarily requires. How, then, are they qualified to decide upon its merits? Hence all that liberal censure, abuse, and contempt, hitherto thrown upon Odd Fellows.

It is an odd name without the lodge, so its manner is perfectly odd when introduced within; the awfulness of the odd and instructive ceremony, when it is justly conducted; the odd appearance of the lodge itself, and the officers seated in their respective stations; the odd silence, decency, and order that prevail, the odd mode of honor and respect paid to the chair; the three powerful odd links that bind them together as one—Friendship, Love, and Truth,—and a very odd method of adapting a rational pleasure, to accomplish one of the noblest odd ends that can possibly grace the human heart, fill the mind of every new brother with a satisfaction and surprise that far exceeds his most sanguine expectation.

On the 30th of June, 1845, the date of the latest returns to the Grand Lodge of the United States, the number of lodges of this order in the Union, was 677; the number of contributing members 61,630. The revenues of the Order during the year ending on the date above mentioned, amounted to \$449,194 24, of which \$124,669 27, was expended for the relief of distressed brethren and their families. In 1840, the whole number of lodges was but 155, number of members 11,166; the amount of revenue \$59,298 79, expended for the relief of brethren, \$8,044 50. The growth of the Order seems to be even more rapid now than during the interval between 1840 and 1845, embraced in the official returns. Last year the number of initiations was 22,862. New York returns the largest number of members, Massachusetts stands second on the list, but, apparently will soon be first.

"Odd Fellowship is grounded on the sublime doctrines of christianity, and derives its source from the Bible; it admits of nothing contrary to law or religion; neither does it admit of drunkards, thieves or liars, nor skeptics; but admits of the existence and divinity of our Creator. It is founded on benevolence and charity. But only see that brother that is far from home, on sea or land, penniless or overtaken by disease, and speaks the mystic language of Odd Fellowship, then do you see a hundred hearts sympathizing in his distress, and a hundred hands move to relieve his wants. Visit the sick chamber after the labors and toils of the day are over, then do you see the Odd Fellows and brethren in pairs going to sit up with their affectionate brother, and with a kind hand, and soothing voice, lulling into quietude the disturbed mind, and with a gentle hand prepares food and medicine, and with fear and hope administers it to their brother's wants; and should it be the will of God to take him to himself, then will you see the Odd Fellows mourning and bearing him off to the tomb, and after the funeral services, the Odd Fellows casting into the grave their sprigs of evergreen as the last tribute of respect; and, if a worthy Odd Fellow, inscribe on his tomb, 'Mark the perfect man, his ways are pleasantness, and his path peace.' Then go to the desolate home of the widow,—the dearest chord that bound her human heart to things of joy and life has been severed—and then do the Odd Fellows mingle their tears together, and sympathise with her and her little orphans, and become their earthly protectors; then